

THE CHÚNG HUA SHENG KUNG HUI

中華聖公會

CHUNG

(Middle)

HUA

(Flowery)

SHENG

(Holy)

KUNG

(Public)

HUI

(Church)

PEO



MAP OF CHINA, SHOWING LOCATION OF OUR MISSIONARY DISTRICTS

CHUNG HUA SHENG KUNG HUI

THE HOLY CATHOLIC CHURCH IN CHINA

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THE NEW CHINA China is destined to become a mighty force in international politics. Among the many reasons for this are (1) its population approaches 400,000,000; (2) its people are clear-headed and methodical; (3) the laboring classes are said to be the best operatives in the world; (4) its resources have as yet been untouched. The mineral wealth of the country yet to be opened up is incalculably great, the coal deposits in one province alone being sufficient to supply the whole world for centuries; (5) after years of slumber this mighty people has at last awokened and is stalking forward with prodigious strides.

The religious situation in this wonderful land is exceedingly favorable to the Christian missionary. Confucianism is at last seen to be insufficient for a progressive people. While its morality is commendable, its emphasis upon the past as opposed to the present and future makes it an impossible code for a nation that desires to move forward. Buddhism, which is not native to the land, is a confused mass of idolatrous teachings, which are beginning to be discredited by education and enlightenment. Taoism, with its belief in devils and spirits innumerable, is vanishing before the achieve-

ments of western engineers and scientists, whose every new deed demonstrates the absurdity of superstitious fear of demons in the earth, air and water.

The people, or at least their leaders, have at last come to realize that they owe their improved conditions, not to Western merchants and statesmen, but to the missionaries who have taught their children the meaning of true progress.

A recent governor of Szechuan, the most westerly province of China, said in a public speech: "The officials of China are gradually acquiring a knowledge of the great principles of the religion of Europe and America. And the churches are also laboring night and day to make known their aims in their propagation of religion. Consequently, Chinese and foreigners are coming more and more into cordial relations. This fills me with joy and hopefulness. . . . My hope is that the teachers of both Great Britain and America will spread the Gospel more widely than ever, that hatred may be banished and disputes dispelled, and that the influence of the Gospel may create boundless happiness for my people of China."



OUR WORK THERE

What is the
Church doing
in this time of opportunity?

Workers arrived in 1834, but it was not until 1837 that a permanent beginning was made. At that time the Rev. W. J. Boone went as a missionary to South China. Later he became this Church's first bishop in China and laid the foundations of the present work in the valley of the Yangtse River. He was followed by Bishop Williams, 1866-1874, Bishop Schereschewsky, 1876-1883, Bishop W. J. Boone, Jr., 1884-1891, Bishop Graves, 1893-1901.

In 1901 the work was divided into two missionary districts, Bishop Graves retaining the eastern one (Shanghai), and Bishop Ingle taking the western or Hankow jurisdiction. Bishop Ingle died in 1903, after two years of wonderfully effective work, and was succeeded in 1904 by Bishop Roots, who is still in the field.

The work grew so rapidly that in 1910 Hankow had become an impossible burden for one bishop, and accordingly that district was divided and Bishop Huntington was chosen to preside over the new jurisdiction, which was given the name of Wuhu. The new Bishop made Anking his see city.

Meantime the Church of England, through its societies, had been working effectively in north and south China. It had created and was supporting seven dioceses. In addition to these the Church of England in Canada was maintaining one Chinese diocese. The bishops and



FIRST SYNOD OF THE CHUNG HUA SHENG KUNG HUI

clergy in these English and Canadian dioceses were in constant communication with their brethren in the adjoining American jurisdictions, and it became increasingly evident that something more than friendly co-operation should exist. With this end in view conferences were held from time to time, and as a result, on April 18, 1912, there was formed the Chung Hua Sheng Kung Hui, or the Holy Catholic Church in China. This church is composed, therefore, of eleven dioceses, and our missionaries find themselves members of a nation-wide church, planned upon lines large enough to deal with problems of national proportions. The new Church meets in General Synod, just as our own does in General Convention, to deliberate upon its work and progress, and to plan for further efficiency.



St. John's Pro-Cathedral, Shanghai, where the Synod met



BISHOPS OF THE CHUNG HUA SHENG KUNG HUI
From left to right: Bishops Bannister, White, Grace, Hiff, Scott, Roots, Casals, Molony, Price and Huntington

OUR DISTRICTS IN CHINA

SHANGHAI The District of Shanghai, under Bishop Graves, is co-extensive with the Province of Kiangsu, having an area of 44,500 square miles and a population of 38,000,000. There are 1182 communicants and a staff of 14 American and 13 Chinese priests, 5 Chinese deacons, 7 American and 5 Chinese physicians, 46 missionary teachers, 26 catechists, 16 Bible women, and 107 Chinese teachers.

The institutions connected with the Church in China are too numerous to be set down in a pamphlet of this size.* The best known is, of course, St. John's University, Shanghai, of which the Rev. Dr. Pott has been president for twenty-five years, which sends out each year many graduates who become potent factors in the making of New China. We must also mention St. Mary's Hall, Shanghai, which is doing splendid work among girls.

HANKOW The District of Hankow, under Bishop Roots, comprises the Province of Hupeh and that part of the province of Hunan north of parallel 28, north latitude. Its area is 105,000 square miles and its population 42,000,000. At present there are 1301

* For details about all the schools, colleges, hospitals, orphanages, dispensaries, etc., write to the Educational Department of the Board of Missions for the pamphlet entitled, "Institutions connected with the American Church Mission in China." This is sold for a small cost price.



ON THE GROUNDS OF ST. JOHN'S UNIVERSITY, SHANGHAI
Yen Hall, Preparatory building and Science Hall, as they are seen from the tower of the Low Library

communicants and a staff of 14 American and 12 Chinese priests; 6 Chinese deacons, 2 missionary physicians, 12 missionary teachers, 40 Chinese catechists, 17 Bible women, and 127 Chinese teachers.

Boone University, with its library, is the most prominent institution in this district. Its influence upon the history of China has already been felt. Its graduates were prominent in the Revolution, and its library provides native inquirers into the mysteries of modern science with an opportunity unequaled elsewhere in the Republic. In addition to Boone University, St. Hilda's School for Girls, St. Peter's and the Elizabeth Bunn Memorial Hospitals, the Ichang Trade School and many other institutions carry great burdens and do glorious work for the cause in the Hankow District.



ST. JAMES'S HOSPITAL, ANKING



ST. PAUL'S CATHEDRAL, HANKOW, IN USE AS A HOSPITAL

WUHU Wuhu, the newest jurisdiction, comprises the Province of Anhui and that part of the Province of Kiangsi north of parallel 28, north latitude. Its area is 52,600 square miles and its population 52,000,000. Being as yet a new district, the work and the workers are not numerous. There are 362 Chinese communicants, 6 American and 5 Chinese priests, one Chinese deacon, 5 missionary teachers, 14 catechists, 4 Bible women, and 51 Chinese teachers. Among its institutions are St. James's Hospital at Anking, St. James's School at Wuhu and St. Paul's School at Anking.

AN INSPIRING TASK The Church has thus made a good start in China. The number of inquirers seeking admission and of persons who have already been baptized is much larger than the number of communicants given above. If we endeavored to state the matter in this roseate form, the number of those to whom the Church is now ministering would be greatly increased. The policy of the Church, however, has always been one to make haste slowly. The Chinese are not openly urged to come in. They have to seek of their own volition before they are received. After a man or a woman has evinced an interest and expressed a desire to be baptized, he or she passes through a period of probation, called the catechumenate, and unless the

catechuinen comports himself during this probationary period in a serious and godly manner, he is not admitted to baptism. This being the rule, one does not hesitate to say that the members of the Church in China are *not* "rice" Christians, but rather are real converts to the faith.

A gigantic task is before this infant organization. Never before in the history of Christendom have such golden opportunities presented themselves to an ambassadors of Christ. Never before has a Church faced a future full of such vast possibilities. Will not the reader pray for the Church in China, that it may be enabled to meet all emergencies, and to lead the thirsty millions of that wonderful land to the well of Eternal Life?

A PRAYER FOR CHINA

HAVE compassion, we beseech Thee, O Lord, upon the people of China; that through the stress and trial of the present they may reach the peace and strength of a better day. Give to the people hope and courage, and to their rulers wisdom with unselfish zeal. May they know the truth, that the truth may make them free. Bless those who tell and those who hear the message of love revealed in the Gospel of Thy Son; that Thy name may be glorified and Thy kingdom come in this great nation, through Christ our Lord. Amen.

THE SHENG KUNG HUI IN 1913

The Chung Hua Sheng Kung Hui is divided into eleven jurisdictions or dioceses as follows:

Jurisdiction	Bishop	Maintained by
North China	Rt. Rev. C. P. Scott, D.D. (1880)	(English) Society for the Propagation of the Gospel
Shantung	Rt. Rev. G. D. Iliff, D.D. (1903)	(English) Society for the Propagation of the Gospel
Western China	Rt. Rev. W. W. Cas- sels (1895)	Church of England Missionary Society
Shanghai	Rt. Rev. F. R. Graves, D.D. (1893)	American Episcopal Church
Hankow	Rt. Rev. L. H. Roots, D.D. (1904)	American Episeopal Church
Wuhu	Rt. Rev. D. T. Hunt- ington (1912)	American Episcopal Church
Honan	Rt. Rev. W. C. White, D.D. (1909)	Church of England in Canada
Cheh-Kiang	Rt. Rev. H. J. Molony, D.D. (1908)	Church of England Missionary Society
Kiangsi and Hunan	Rt. Rev. W. Bannister, D.D. (1909)	Church of England Missionary Society
Fuh-Kien	Rt. Rev. H. McC. E. Price, D.D. (1906)	Church of England Missionary Society
Victoria (Hong Kong)	Rt. Rev. G. H. Lander, D.D. (1907)	Church of England Missionary Society

STATISTICS OF THE AMERICAN MISSION IN CHINA

Bishops, 3. Priests, 64 (Foreign, 34; Native, 30). Deacons, 16 (Foreign, 4; Native, 12). Total number of workers, 627 (Foreign, 148; Native, 479). Mission Stations, 103. Churches, 28. Chapels, 40. Schools, 130 (day, 105; boarding, 25). Hospitals, 5 Dispensaries, 9. Native Communicants, 3059.

THE work in the three districts of Shanghai, Hankow and Wuhu, China, is carried on under an appropriation by the Board of Missions of the Episcopal Church, and is typical of the work which the Church is doing in other quarters of the world.

Contributions to support this work should be sent to George Gordon King, Treasurer, 281 Fourth Avenue, New York, N. Y.

Copies of this leaflet can be had by applying to the Literature Department, Church Missions House, 281 Fourth Avenue, New York. Ask for No. 200.